



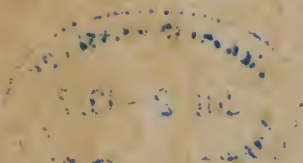
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INTERESTING INTELLIGENCE FROM INDIA.

Letter from the Rev. Dr. Carey, to Rev. Dr. Staughton,  
dated Calcutta, October 20, 1812.

*My dear brother Staughton,*

IT was only this morning that I was informed of a ship's going so soon as to-morrow to America ; I intended to have written you a long letter, but now the time is so short, that you must take the will for the deed.

Our brethren and sisters arrived safe and well, as did also our American brethren ; and brother and sister May, Miss Green, &c. Since their arrival in Bengal, brother and sister Judson have been baptized ; Judson has since that preached the best sermon upon baptism that I ever heard on the subject, which we intend to print. I yesterday heard that brother Rice had also fully made up his mind upon baptism.

As none of us had conversed with brother Judson before he shewed strong symptoms of a tendency towards believers' baptism, I inquired of him what had occasioned the change. He told me that on the voyage he had thought much about the circumstance that he was coming to Serampore where all were Baptists, that he should in all probability have occasion to defend infant sprinkling among us, and that in consequence he set himself to examine into the grounds of Pedo-baptism. This ended in a conviction that it had no foundation in the Word of God, and occasioned a revolution in his sentiments which was nearly complete before he arrived in India. He mentioned his doubts, and

convictions to Mrs. J. which operated to her conviction also, and they were both of them publicly baptized at Calcutta. I expect, however, that he will give the account of this change in an appendix to his sermon, which will, of course, be more correct than my statement.

Brother Rice was, on the voyage, thought by our brethren to be the most obstinate friend of Pedobaptism of any of the Missionaries. I cannot tell what has led to his change of sentiment, nor had I any suspicion of it till one morning when he came before I was up, to examine my Greek Testament; from some questions which he asked that morning, I began to suspect that he was inquiring: but I yesterday heard that he was decidedly on the side of believers' baptism. I expect therefore that he will soon be baptized.

What must be done with these men? Should the board of commissioners which sent them out discard them? We shall stretch out a helping hand to men who have forsaken their all to preserve a good conscience; but we are servants of our society, and do not consider ourselves at liberty to appropriate their funds to any specific purpose without their consent. We shall write immediately to them upon this subject. But is it impossible to form a Baptist Mission Society in America, either as an auxiliary society of ours in England, or as a sister, yet independent society? We will do all we can to give advice to the American Missionaries; and, if desired, will be the medium of communication to them just the same, as to our own brethren. Do stir in this business; this is a providence which gives a new turn to American relation to Oriental Missions. Brethren Judson and Rice intend to go to Java, either directly or circuitously, for you must know that they are not permitted to continue in any place belonging to the king of G. Britain or his allies, Manritius excepted.

I hope none of our Baptist brethren in America will glory over their Congregational brethren on account of this circumstance. The fact is important, but let us improve it as christians.

I have filled my paper. Accept my thanks for the *Picture of Philadelphia*, and the other pamphlets. I am much pleased with your Greek Dictionary. The work of the Lord still prospers among us; but as I have filled my paper with other things, I shall write particulars of the progress of the gospel to Dr. Rogers, and refer him to you for an account of Judson and Rice.

I am,

very affectionately yours,

W. CAREX.



From Dr. Carey to the same.

*Without date, written probably about the 20th of Dec. 1812.*

MY DEAR BROTHER,

I AM not certain that Capt. Brown is returning to America, nor that he will take my letter; I however write that I may be ready if he should go. And the more so as I fear the intercourse between us will be far more difficult than it has been, should war take place between England and America.

I informed you in my last, of the baptism of brother and sister Judson, and have now to say that brother Rice was also baptized two months ago. I consider their baptism as a glorious triumph of truth over prejudice, and bless the Lord for it. These brethren, and sister Judson, left this place for the Isle of France, about a fortnight ago, as did brethren Hall and Nott, with sister Nott for Bombay. They met with much difficulty while here from the hostility of government. They were constrained soon after their arrival to promise to depart to the Isle of France; I and my brethren encouraged them so to do, and to try to begin a Mission at Madagascar. Brethren Judson and Rice, after their baptism, wished to go to Java, and delayed leaving this place till an order was actually issued to send them all to England in one of the ships of the last fleet; and their passage was actually paid by government. They had an opportunity of going to the places whither they are gone, just at the juncture. Brethren Hall and Nott got out without difficulty, for it was not suspected that they were parted from their brethren. The ship in which brethren Judson and Rice were embarked, was however stopped, and orders issued to search all vessels in which they were supposed to be: They went somewhere out of the ship while she was stopped; but at last leave was granted for the ship to proceed on her voyage with them. I am exceedingly sorry for the persecution they have met with; but trust it will all end well. I hope our Baptist friends in America will take these two brethren under their protection, and consider them as their missionaries. We shall not desert them, nor their companions, should they be in want.

With us the affairs of the mission wear an encouraging aspect: Last Lord's day I baptized seven persons: Twelve more are proposed for the next month. Some of our churches are low, but our sphere of action is enlarged, and still enlarging. I trust the Lord will continue to enlarge us, till his kingdom be spread far and wide.

The translations and printing of the Bible still go on with as much dispatch as we can expect. When you consider that the number of translations now actually preparing by us amount to eighteen, and that we are printing large editions of two others, you will not be surprised that they do not proceed faster. We

are however engaged in other literary labours ; brother Marshman is printing a second edition of his translation of Confucius ; I am writing a grammar of the Telinga, another of the Kurnata, another of the Semjabec, and another of the Oorissa language, and a Dictionary of the Bengalee. Brother Ward is printing a second, and enlarged edition of his work on the manners and customs of the Hindoos, and my son Felix is writing a Grammar of the Burman language. You will not therefore suppose we can have much time for idleness, even were we ever so much inclined to it. May but the cause of our Redeemer flourish, I shall rejoice in my labours, and should be happy to extend them an hundred fold.

There are now fifteen stations connected with this mission, and I believe another will be soon commenced. At each of these places there is something encouraging. They are—In *Hindoosthan*, Agra, Patna, and Digga. In *Bengal*, Dinagepore, Goamalti, Cutwa, Jessore, Serampore, Calcutta, and Chittagong. In *Oorissa*, Balasore. In the *Burman Empire*. Rangoon, also *Java*, *Ceylon*, and *Bombay*. We have an invitation to send a brother to the country of the Begum Sumboo, who is a Roman Catholic princess, in *Hindoosthan*. I believe a brother will be sent soon.

We only want the influences of the divine Spirit to make our labours useful. These influences have not been altogether withheld, and will I trust be poured down in still greater profusion than heretofore. I know we shall not be without an interest in your prayers, and in those of our brethren in America.

Remember me with the greatest affection to brother Maylin : I would write to him, but my avocations must be my apology. I do not love him the less. Remember me very affectionately to Capt. Wickes, and to Mr. Ralston. My wife unites in affectionate remembrance to Mrs. S. and yourself. Do not forget a few natural curiosities.

Very affectionately yours,

W. CAREY.



From the Rev. Mr. Ward to the same.

*My dear brother Staughton,*

I RECEIVED your obliging letter by brother Johns and Lawson, and thank you for the kind apology you make and accept for my short letters.

Brother Johns as soon as he arrived almost, was appointed by government, to supply the place of our settlement surgeon, who

was going from hence for the Isle of France, to get relief for his wounded feelings, having just lost his newly married wife. Whether he will return or not, we cannot yet hear.

Brother Lawson is busy preparing the forms for the Chinese types, cutting a fount of Arabic, and engraving the cuts for the second edition of my Hindoo book.

Brother Chamberlain is just set off, in the hope of receiving the permission of government as he proceeds, to the territories of a christian Begum, whose son-in-law and prime minister has invited him on a liberal salary to go up and teach his son English. The residence of the Begum is at Sardiana, a few days journey higher than Agra. Brother Chamberlain had been sent down from Agra by government for a trifling offence against the commander of that place.

Brother Robinson is still waiting for a passage to Java.

Brother Carapcit is gone to try to begin the work at Bombay or Surat.

Chater is doing pretty well at Columbo. Peacock remains at Agra, and is likely to be useful, at least to Europeans; and he has a school that will maintain him and another brother, a pious member of our church, who is going to join him.

Another of our members is gone to settle at Chittagong, and preach to the natives.

Felix Carey is just gone back to Rangoon with an assistant, another of our Calcutta members, a pious young man.

We have now stretched ourselves almost as far as our funds and other means will go; though we know that funds and means in great plenitude are still to be found in the hands of Him who has all power in heaven and earth.

We enjoy a good share of health at present, and our hands were never so full of work as now. Our printing office has risen from the ashes, and since March last has become as large a concern as ever. We have cast about 12 founts of types since the fire melted all our old ones. Five presses are going all day long, almost entirely employed on the Scriptures. We have got through the greater part of an edition of the Tamul New Testament of 5000 copies since the fire, including the casting of this fount of types, and have sent to Dr. Johns of Tranquebar, another fount, a present from the Bible Society. We are sending a fount of types to Ceylon (Cingalese) a present of the Calcutta Auxiliary Bible Society, to the Ceylon Asiatic Society; and are printing an edition of the Cingalese Testament of 2000 copies.

Our additions from the idolators are not many. Oh! for some showers of divine influence on these people. The light is spreading rapidly and extensively, and now and then one is caught in the gospel net. We have had a large addition from native nominal christians this year. With the thirteen whom I expect to baptize next Lord's day at Calcutta, we shall have had between 70 and 80 added this year to this church, besides those at other sta-

tions. Could you not form a Society in the United States to receive contributions for the mission and translations, and promote annual collections all over the United States ; I mean by annual sermons ? Put your shoulder to this, my dear Staughton. You have now two countrymen Baptist Missionaries in India ; brethren, Judson and Rice. I had the pleasure of baptizing these two brethren as well as sister Judson.

I am,

My dear brother Staughton,

ever yours,

*Serampore, Dec. 23, 1812.*

W. WARD.



Extract of a Letter from Mrs. Chamberlain to Mrs. Staughton, dated Serampore, October 5th, 1812.

*My dear Madam,*

“ YOU will be surprised to receive a letter from me, dated from Serampore : but wonders will never cease. On our arrival we found our dear long expected friends, and a hasty line from you ; however, I must not complain, a little is better than none. But I am daily expecting a long one ; for I hope you will not forget your promise. You have probably heard before this of our domestic trials. On the third of August, 1811, I lost my lovely Mary-Ann, aged 1 year, and 4 weeks—October the 10th, our dear Hannah Smith, aged 6 years, 11 months, and 1 day—And on Feb. the 27th, 1812, my only remaining child, my dear Eliza ! Ah ! my dear madam, this child also is not, and I, whither shall I go ! When my Eliza died, my dear husband was very ill ; I had many fears respecting him. About a fortnight after, I was taken ill with a fever, which I thought would have terminated my existence ; but the Lord has had mercy on me, and I am still spared, worthless as I am. In a former letter, I told you all I could about Agra ; before we left, there was a pretty congregation. One person was baptized, and several appeared to feel under the word. In the city one European family constantly attended. Mr. Chamberlain called on that gentleman when we first arrived. He was a Northamptonshire man, and went to school at Moulton. Our dear brother Carey advised our calling on him. Mr. Wright, (for that was the gentleman’s name) was very kind, and offered his assistance in procuring a house, and went with Mr. C— to see one : Indeed, he offered one that he had to dispose of, which we accepted till we could get one more convenient. He also invited me and my children,

together with Mr. and Mrs. Peacock to tea, and sent his carriage to fetch us. I found Mrs. Wright, and Mrs. Grant her mother, (who then lived with them) very agreeable ladies. They kindly offered their house as my home, till we were settled. A European merchant, and a young man his companion, were at tea. After tea, Mr. W. proposed *cards*, Mr. Chamberlain told him we never played at *cards*. At this they seemed surprised, and asked what harm could there be in *cards*? A reply of course was given. He urged its being necessary to pass away time. This you may be sure was reprobated, and no *cards* were produced. The next morning we went to the house, Mr. C. had fixed on, by the river side, and in two or three days, Mrs. W. sent to borrow a book on religion, which was immediately sent: A short time after, my dear husband called to see them, and found the ladies employed in reading, and very inquisitive about the meaning of what they read. The effect of all this has been, they constantly attend worship, the *cards* have been burnt, in the place where the back-gammon used to be, is the Bible, and they are not ashamed that their old companions should *know* it. Family prayer is regularly attended to, and they talk to their servants freely about religion. Mrs. W. is learning to read Hindoostan, that she may be able to read the scriptures to her servants. Mrs. Grant, Mrs. W's mother, has given 550 Rupees to the mission. Mr. W. has given towards building a place of worship at Agra, 200 Rupees. Mrs. Grant has established a native school at her own expense, on her own premises. She has 15 or 16 children, besides her own servants and three children. Mrs. W. followed her mother's example, and engaged a teacher, but could not succeed in obtaining children; of course it was given up. Mrs. G. has left her daughter, and lives about three miles from the city; there people are not so much prejudiced as in the city. When I look at the change in this family, I cannot help hoping there is some good thing found in each of them towards the Lord God of Israel."



From a Letter addressed by Mr. Richard B. Furman, to Rev. Dr. Rogers, dated Charleston, (s. c.) March 6, 1813, we make the following extracts.

*Rev. and dear Sir,*

"THE information which your letter brought of the victories which the true doctrines of the scriptures, as we believe them to be, had obtained and were still continuing to obtain, in the minds of the people of Pittsburg and Washington, over the prejudices of youth, or the misconceptions of maturer years, was highly acceptable to my father, Mr. Botsford, (who was at that time with us)

and to us all. I believe it is one of the oldest and most indisputable axioms of philosophy, that truth is immutable, and will ultimately prevail. We see its verification in the daily improvement of every science capable of improvement, but more especially in the continual extension of the pure doctrines of the gospel.

“A copy of the minutes of our last Association, which I send you, will furnish you with information respecting the transactions of that body, and the state of the churches for the last year. The Savannah River Association have had a considerable increase the last year, amounting in all to 1494 ! The state of the churches individually runs from 27 to 323 added by baptism for 1812 ! A remarkable case of conversion took place a few weeks since in a gentleman residing near Beaufort in this state, of the name of Alston. The Alstons, if not the first, are among the first slave and land-holders in South Carolina ; of course, they possess the prominent characteristics of the wealthy South-Carolinians, and support the appearance of every thing that is princely : Opposed all his life to every thing religious, and continually moving in the very atmosphere of dissipation, Mr. I. W. Alston appeared destined to pursue the same course to the end. Yet this man has been made to exclaim like Saul, (Acts ix. 6.) and like him to be a believer in the “like precious faith.” He is now a member of a Baptist church near Beaufort under the Rev. Mr. Sweat.

“Mrs. Alston, who had been for some time seriously disposed, and whom he opposed with all the virulence of an infidel, has joined the same church. His conversion is said to have originated in the circumstance of his having received a letter from a favourite son, studying the law at some foreign place, informing him of a change which he had undergone in his view of things, and requesting to be permitted to relinquish the study of the law, and apply to that of the ministry.

“The French minister, Mr. Reis, spent a fortnight with us. The novelty of a Frenchman preaching the gospel in its simplicity, and in the fascinating mispronunciation of the English language so peculiar to his nation, roused the curiosity of all Charleston ; and I verily believe, if we could have erected a building large enough, he would have had the whole city collected in one assembly to hear him. We collected money sufficient to buy him another substantial horse, as well as some to bear him on his journey. We have been apprized of your intention of drawing up a narrative of the revivals you witnessed during your last year’s tour to the north. We hope you will not forget to transmit a copy to Charleston by the first opportunity.”

I remain, Rev. and dear Sir,

Your affectionate and very humble servant

RICHARD B. FURMAN.

From Dr. Johns to the same, we give the following  
Extract :

*Mission House, Serampore, Dec. 22, 1812.*

DEAR BROTHER STAUGHTON,

“ WE were highly gratified to find the Missionary family here in good health. I had considered that brother Carey would have the appearance of age and infirmity ; he is not more than 50, has more vigour and liveliness than many much younger. I had supposed his eyes dim ; he seems to me to read and write without any difficulty whatever, and he is a close student. He is truly a wonderful man. A man of great acquirements, of uncommon taste for a person under the circumstances in which he entered his great work. His piety I am sure is not excelled by any one I have seen ; and he is a genuine friend of science. but I need not describe him to you ; it was not because I would give you information, but in consequence of the impression which an acquaintance with him has already made. Since I have been here, we were in great alarm on his account ; he had a violent bilious attack, we shuddered, and in our consternation, all the brethren united in prayer, expressly on his account. The Lord heard and answered. I suppose his health now is as good as ever. He leaves us every Tuesday afternoon for Calcutta, and returns Friday evening. My wife has written to Mrs. S. ; others are writing to you, which, with the circular letters, will contain all the news : therefore, what I can say will be superfluous. I will however look over my journal for a few items, which I doubt not you will receive in love.

“ Saturday, August 21st. There was an eclipse of the moon, which was total. An affair of great moment to the ignorant and superstitious heathen. They inquire accurately of Europeans, as to the time it commences, &c. On coming up the river, a Hindoo came to me with an English almanack in his hand, desiring to be informed of this matter. About half past 9, the shadow passed off rapidly ; the noise of the tom-tom (drum) is redoubled, the distant sound is horrible. When shall science and religion irradiate their minds, banish the thick darkness, and they be led to contemplate with grateful admiration the wonderful works of God !

“ December 11, reduced a dislocated jaw of a poor Hindoo ; it was done a day or two before. He and his friends were astonished, *would have* embraced my feet—their way of shewing profound respect. One said, now Sahaib, he will live and not die. I long to speak Bengalee. On 13th, brethren Hall and Nott took leave for Bombay ; 19th, orders issued to send the American

brethren to England direct. Rice and Judson had great difficulty to get off for the Isle of France; but both have at length gone thither. Felix Carey and another brother have sailed for Rangoon; Carapeit is gone to Bombay, and yesterday Chamberlain set off for *Sardiana*, far north. The territory of the Begum is insulated by the northern extremity of the company's territories.—Dear brother Staughton, throw the mantle of love over every imperfection, and with affectionate regards to Mrs. S. and all friends as if named, believe me yours in the Lord Jesus."

WILLIAM JOHNS.



Extract of a Letter from Mr. May, an Independent Missionary from England, to the same, dated Chinsurah, Dec. 23, 1812.

*My dear Brother,*

WE arrived in India on the 10th of August, after a pleasant and prosperous voyage, full of mercies and privileges. Our time on board was occupied by a variety of studies which made the voyage, though long, appear very short. We had public worship twice on the Sabbath, sometimes on deck, and sometimes below. Family worship morning and evening; a prayer meeting once a week, and a Missionary prayer meeting on the first Monday in every month. A few days after our arrival, we were attacked with the fever, from which we recovered through mercy in a fortnight. We staid three weeks at the Isle of France, and arrived here during the season of the periodical rains, which is counted the most unhealthy season of the year.

The captain and supercargoes treated us with the greatest kindness and respect. The French passengers, though they were Roman Catholicks, regularly attended our public and private worship. Mr. Lawson used to play on the German flute, and Mr. Dugarreau one of the above passengers on the bass vial, so that we had both vocal and instrumental music. We distributed tracts and Bibles among the sailors; staid at the Isle of France three weeks. And about two hours after we landed, Mr. Rolt informed us of the death of Mr. Thompson, (a brother missionary) whom I knew well, from the missionary society. He died at the house of Mr. Loveless at Madrass, on the 1st of July, 1812. It is supposed that the order issued by government for him to return to England, had such an effect on his mind, as to hasten his death. Soon after our arrival, the same orders were communicated to us, saying that it was the pleasure of the governor-general in council, that the missionaries with their families lately arrived in the Harmony, should return in that ship,



and till these orders were complied with, the captain would not obtain his port clearance. Our Baptist brethren, Johns and Lawson, obtained permission to remain, and the American Missionaries applied for leave to go to the Isle of France, and obtained it, but did not go, till they were at last driven away by the orders of government. Two are gone either to Ceylon or Bombay, and 2 to the Isle of France. Mr. Newel had left Calcutta for the Isle of France, before we arrived. I have received an invitation to reside at Chinsurah. The inhabitants sent in a petition to government requesting permission for me to remain, and it was granted. So that I hope the Lord will now make me useful to the dear little children in India. I have preached twice to the children at Serampore. Mr. Lawson is just such a man as they stood in need of, and will make up the want of five or six. Mr. Moore has lately lost his valuable partner. Mr. Lee is gone to found a mission at Ganjam. I hope you will send me, if possible, a copy of your lectures on Scripture History, as I am engaged in composing some of that kind for little children. The plan of which I will send you at some future period. Mrs. May joins with me in love to Mrs. Staughton, and your dear little ones.

Your affectionate Brother in Christ,

ROBERT MAY.

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Copy of a Letter from the Rev. Luther Rice to a Baptist minister in Boston, dated Bahia, (in the Brazils,) June 5th, 1813.

*Rev. and dear Sir,*

PROBABLY before this you have received communications from Mr. Judson, one of the missionaries lately sent out to India by "the American Board of Commissioners for Foreign Missions," announcing his recent change of sentiments in relation to baptism, and soliciting aid from the Baptist churches in America to enable him to prosecute missionary labours among the heathen. A communication from me of a somewhat similar purport may also have been received. If these communications have been received, and others from Dr. Carey, or from any of the missionaries at Serampore, it may occasion surprise to learn that I am on my way returning to America. The truth of the matter is, brother Judson and myself being at the Isle of France, and having determined upon attempting to effectuate a mission at Penang, having the Malay countries, generally, for its ultimate object, were waiting the opportunity of a passage to that place. But as an opportunity unexpectedly offered of getting to the U. S. by coming to this place in a Portuguese vessel, the posture of

affairs was such, that we judged it expedient for me to avail myself of it, and visit our brethren in our native country. On account of the war, which may a merciful God soon terminate, we apprehended that it would be a long while before we could possibly hear from our brethren in America; and we were likely to continue for a long time in uncertainty respecting support. And though we could avail ourselves of some temporary aid from our beloved and very excellent friends, the missionaries at Serampore, and might obtain perhaps ultimately the patronage of a foreign Society, should all other resources fail us; still under a sincere conviction that the missionary cause would be more advanced by the formation of a Baptist Society in America that should afford us the necessary patronage, than by our becoming the missionaries of a foreign Society, it was, we conceived, clearly our duty, as well as much better comported with our feelings than the other alternative could, to cast ourselves into your hands, and the hands of the Baptist churches in America. Nor could we allow ourselves to doubt, that, as the Lord had manifested peculiar mercy in leading us to adopt more apostolic views than we had formerly entertained in relation to the ordinances of his house; he would also incline our brethren to extend to us that patronage which might enable us to prosecute those missionary purposes and labours, to which we have, I trust, sincerely and sacredly devoted our lives. We could not, indeed, be insensible that our brethren as well as others must feel the pressure of public calamity and burden created by the war, in which, unfortunately, the country is involved. But we knew also that the Baptist churches in England, notwithstanding the incessant wars in which that country has been involved, have patronized missionary operations to an extent which has accomplished objects of the greatest magnitude and importance, and erected monuments of successful efforts which cannot be destroyed even by the dissolution of the world and the death of time. Nor could we do otherwise than assure ourselves that our brethren in the United States have equal love for the Lord Jesus; and certainly not less zeal for diffusing the savour of his precious name among those who must, otherwise, *perish for lack of vision*. Of the indispensable obligations of christians in general to make, in some way or other, missionary efforts, a missionary himself cannot be supposed to entertain a doubt. The command of his divine Master, in this particular, he conceives to be as plain as it is binding, and to be of the utmost consequence to be fulfilled. And with respect to brother Judson and myself, you will suffer me, dear Sir, to remark, that, having experienced in so remarkable a manner the good hand of our God upon us, in leading us to renounce the prepossessions of education, and our pre-conceived, but mistaken opinions, and to adopt views in relation to the sacred and important ordinance of baptism, conformable to scripture and to

apostolic practice, and to take upon us the solemn profession of Christ in this appropriate rite, by being immersed, after the example of our divine Master himself; we could not but feel as if those who are led into the truth in *this particular* are bound to make great sacrifices, and determined efforts, for disseminating in its holy simplicity and purity, *the truth as it is in Jesus*. And I allow myself freely to indulge the hope that the sentiments and feelings of our brethren, will happily respond to our own on this subject.

To the venerable and beloved Board, I have, as yet, made no communication of a decisive character, except in regard to the simple fact of my change of sentiments, and even that communication may never have arrived. However, as I could not justify myself in presuming on the continuance of their patronage, I have perceived no impropriety in uniting with brother Judson in soliciting aid and patronage from our Baptist brethren in America. Nor have I any doubt that my interesting connexion with the venerable Board may be immediately and satisfactorily dissolved on my arrival, so as to leave me at your disposal, my dear Sir, should you be pleased to accept me as your missionary. I must indulge the freedom to observe, however, that I shall be extremely solicitous to return to India as soon as possible. I shall strongly wish to avail myself of the very first opportunity, even should it occur early in autumn, of returning to the Brazils in some Portuguese vessel, unless, which cannot be expected, a more direct passage to India should offer. My solicitude is the more keenly ardent in this particular, because, in addition to the loss of time, brother and sister Judson, with whom I have the happiness to be no less united in affection than in sentiment, must remain alone till my return. Impelled by the strong tide of my anxious feelings, I should proceed to use entreaties relative to the formation of a Baptist Missionary Society, or the adoption of some measures by the Baptist churches in America, for the effectual and permanent patronage of a mission offered to them by so remarkable a dispensation of divine Providence; but that I conceive it my duty, in submission to your age and wisdom, and in confidence of your love and zeal for the name of the Lord Jesus, to commit myself to your direction, trusting that the Lord himself will put it in your heart to do that in relation to this important concern which shall best subserve the advancement of the Redeemer's kingdom, and the purposes of his own glory.

Permit me only farther to add, that, with great respect and affection, I am, Dear Sir, yours in our blessed Lord,

LUTHER RICE.

P. S. I expect to take passage in a cartel ship which is to sail the first of July from this place for New-York. I anticipate the pleasure of seeing you as early as the latter part of August, unless the cartel should delay sailing some days beyond the specified time, which I hope will not be the case.

## THE REGIONS OF THE EAST.

GOOD men of all denominations have of late had their attention turned to the regions of the east. The state of the heathen in that quarter of the world has been more particularly explored, than in any other ; and they have been found more accessible to missionary efforts than pagan countries in general : The state of civilization and learning, though far behind most other countries, is, nevertheless, such as to offer great encouragement to missionary exertions. The idolatrous pagans of India differ greatly from the savage pagans of America. While paganism in any form is but error differently modified, without scarcely a vestige of truth, yet under some forms it is far less hostile to the interests of truth and humanity than others. The worshippers of Juggernaut may be fairly ranked among the grossest of idolaters ; yet they have the knowledge of letters, which offers the greatest facility in furnishing them with the knowledge of the sacred scriptures. Had the savage tribes which inhabit the wilds of America any written language, the friends of religion would instantly furnish them with a translation of the sacred Scriptures. There is very little to encourage missionary labours among them so long as they continue in their roving unsettled state. Their manner of living is evidently hostile to the introduction of Christianity among them. As the arts and sciences, attended by all the blessings of civilized life, advance towards them, they, as if impelled by natural instinct, recede farther and farther into the wilderness.

But when we turn our eyes to the regions of the East, we behold the fields white already to the harvest. And he that reapeth will undoubtedly receive wages, and gather fruit unto eternal life. Let us then communicate to them the knowledge of the Saviour. The Isles of the sea have long waited for his law, and now seem willing to receive it. What an inviting prospect do the islands of Madagascar, Ceylon, Java, Sumatra, and Penang afford for missionary exertion ! Here are millions of human beings of different descriptions,—Some Pagans, some Mahometans, and some nominal Christians ; but all sitting in darkness and in the region of the shadow of death. Can nothing be done to impart to them the word of eternal life ? Have they no claims on us who so richly enjoy the gospel ? Are we not debtors to the barbarians as well as to the Greeks ? Does not their perishing situation seem to cry to us, to come over the seas and help them ? And if God has furnished us with missionaries well qualified, and who are willing to go, shall we not furnish the means ?

Just at a time when a number of our friends were contemplating a mission to the heathen, the intelligence was received of the change of sentiment in two of the American missionaries which

had been sent to India. This change seems to have been brought about in a way that shows the special agency of divine Providence. An event so unlooked for and extraordinary calls for our unfeigned gratitude to the great Head of the church, whose Spirit alone can enlighten and lead his people into truth. We desire not to exult on this occasion, but it would be ungrateful not to rejoice in what God *hath wrought*. Indeed, it would almost excite a suspicion, that we do not believe what we profess. The important question now comes up, Shall we support these two brethren, or must they be compelled to give over their mission, and return without having made an attempt to save the perishing souls of the heathen? God forbid that we should be guilty of such indifference to his cause. Should the churches of our denomination generally unite, they might easily support ten missionaries in India, without lessening our number at home, or without feeling it as a heavy burden. If only our large wealthy churches unite, they will find it easy to support the two brethren above referred to. But we are unwilling to suppose that there are any who will not desire to participate in a work so honorable and blessed. Well then, let the *poor widow*, if she choose, *cast in her two mites*.

Penang, (or the Prince of Wales' Island) is the place finally fixed on by our brethren, as the place of their missionary labours. If they can be peaceably permitted to settle there, we think it as promising a station as can be found in any of the eastern islands. We hope soon to gain more particular information on this interesting subject, as Mr. Rice is daily expected in the United States. Many hearts are prepared to bid him welcome to his native land, although the object of his mission has not been accomplished. As the important change of sentiment in him, and his colleague, has placed them in a new position, it was certainly proper that they should know on what ground they were to proceed, and how they were to be furnished with the necessary means of subsisting in a foreign land.

As a few churches and individuals have already begun their collections for the eastern mission, we hope the coming of our dear brother will provoke to emulation very many others, and that they will cheerfully come forward and serve the Lord with their substance. Where can we bestow a little of what God has given us, with a fairer prospect of doing good, than by giving the gospel to the heathen? *He that giveth to the poor, lendeth to the Lord*, and he will amply repay it. In thus doing, if we are actuated by right motives, we shall lay up treasure in heaven. But do our brethren need to be exhorted to engage in this good work, or may I say with St. Paul, *I know the forwardness of your mind, for which I boast of you, being satisfied that some of you were ready a year ago*. Come then, and let us bring all our tithes into the store-house, and prove the Lord therewith, and see if he does not pour out a blessing that there shall not be room enough to receive it.

Ed.

For the Bap. Miss. Mag.

## A HINT TO THE FRIENDS OF MISSIONS.

“FOR Zion’s sake I will not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth,” is language that is deeply engraven on the hearts of all the friends of that religion which breathes peace on earth, and good will towards men. When christians are influenced to contemplate on the *millions of the human family* that are not favoured with the light of revelation, and the worth of one immortal soul, how ardently do they desire that “the Gentiles might see the righteousness of Christ, and *all* kings his glory.” In these favoured moments they would not only esteem it a privilege to pray for the salvation of the heathen, but cheerfully contribute of their substance to assist in favouring them with the scriptures, (knowing that “faith cometh by hearing, and hearing by the word of God) were there any regular method adopted for that purpose. I will, therefore, respectfully suggest to the friends of humanity and religion, a few hints on the above subjects, confidently believing that the influence they will have depends entirely on Him who hath said, “my counsel shall stand, and I will do all my pleasure.”

Let there be boxes placed in the houses where churches assemble, and have it known that the object of them is, that individuals who are disposed have an opportunity to contribute to assist in translating the scriptures in the languages of the Heathen, and for the support of foreign Missions. The deacons of the church might take charge of the contributions and keep a faithful record of the same. One church in the principal town in each state might open a correspondence with the church in Serampore, Bengal, and request them to give such information from time to time, as opportunities present of the degree of assistance they stand in need of, &c. The churches in Boston might choose a messenger to visit the churches scattered through the country, and impart to them such information as is received, and take their collections. This messenger might be a preacher of the gospel, and improve his gift in his travels, or a private brother, who might carry Bibles and other religious books and tracts\* to sell and to distribute. For it is of great importance that the public should be informed of the cruelties and murders of the heathens, and the hundreds of millions, agreeably to Dr. Carey’s list of them, that are ignorant of the glorious gospel of Christ. This would be calculated to arouse christians to feel “bowels of mercies” towards all who do not enjoy the gospel of our Lord Jesus Christ; and should the plan be adopted, much assistance might undoubtedly be contributed to aid the great object of extending the knowledge of the gospel.

A. B.

\* Some of which treat on the state of the heathen.

Extract of a Letter from Mr. John Paterson, of Stockholm, to Mr. Archibald Maclay, New-York.

STOCKHOLM, 17th June, 1812.

*My dearest Brother,*

LET me give you a short account of what I have been doing since I wrote you last, and what the Lord has done by me and for me. When I wrote to you last I fully expected to leave this country and return to Britain, in order to go on a mission to the heathen, in company with our friend Henderson. We begged our friends in Scotland and in London to comply with our wishes ; but all was to no purpose. They told us that they could easily find missionaries for the heathen, but none to send in our place : that the Lord had been training us for his work on the Continent, and that they were decidedly of opinion that we ought to remain in our present station. They supported their opinion with arguments which we could not resist, and of course we submitted.

In August, 1809, I took charge of seeing the Bible printed in the Swedish language, on standing types, for the Evangelical Society here, and this work I had the happiness of seeing completed last March. About 20,000 copies of the New-Testament have already been printed ; and 9,000 of the Old. I have also got 5,000 copies of the Lapponian New Testament printed, and sent to that poor people. Three tracts have also been printed in their own language, and sent to them ; so that if the word of the Lord has not sounded out to the north pole, it has reached the north Cap. About 500,000 religious tracts have been printed in the Swedish language. In the most northern parts of Sweden there is a great awakening, and turning to the Lord ; and this extends even to Lapland. There are also awakenings in other parts of the country, so that upon the whole, the Lord's work prospers among this people.

In the summer of 1810, I made a tour to the south of Sweden, and made arrangements for printing 5,000 copies of the Icelandic Bible in Copenhagen. The work will I hope be completed in the spring of 1813, when Mr. Henderson intends going to Iceland to put into the hands of those who inhabit the Island, this invaluable treasure. I have not had an opportunity of preaching since I wrote to you last. I travelled to Abo in Finland last harvest for the purpose of promoting the designs of the British and Foreign Bible Society in that country. There the Bible is quite out of print, so that a copy cannot be got for money. Many of the churches and even some of the clergy are without a Bible ! The Lord crowned my endeavours with success. Their sovereign the Emperor of Russia sanctioned the

plan, and gave 5,000 Rubles to assist in printing a Finish Bible. A Bible society has been formed, of which the governor general of Finland, an excellent man, is president. The bishop is the soul of the society, and the professors of the University, and the leading men of the government are the active members. This new society promises great things. I have been to visit them, and to make arrangements with them for carrying their plan into execution. They are about to print an octavo edition of the Bible with standing types, and likewise a quarto edition in the common manner.

Thus, my dear brother, I have briefly stated the manner in which I have been employed for some time past. You see I have much reason to praise the Lord for his goodness ; but I have also much cause to lament my own imperfection, the deep rooted depravity of my own heart, and my inactivity and deadness in the best of causes. Enter not into judgment with thy servant, O Lord : correct me, but with judgment ; not in thine anger, lest thou bring me to nothing !

In a few days I intend to set out for Petersburg, in order to endeavour to form a Bible Society in that city ; and if the Lord give success, to establish similar institutions in other parts of that extensive empire. In Russia there are many hundreds of thousands of Protestants that are without a Bible. Though the Bible was once printed in the Russian language, yet it never came into the hands of the common people. I have reason to think I shall succeed in my object as far as the Protestants are concerned ; but in regard to the Greek church, I fear I shall have a whole host of priests to encounter, and their influence is so great that it is possible they may be successful in their opposition. If the Lord dispose the government to interfere, all may go well. The matter is in his hand, and what is of still greater importance, he is more concerned for the advancement of his own glory and the propagation of his holy word, than it is possible for us to be. Russia opens a most extensive field of usefulness, and the mission I now have in view is the most important in which I ever can be engaged. If successful, it will form a new era in the history of that kingdom, I had almost said in the history of the church. I am very unworthy to be made the instrument of so much good ; but the Lord often selects for his work instruments the most unworthy, that he may make it manifest that he does all himself and for his own name's sake. You will not fail to pray for me. Engage your friends and the friends of the Bible with you to pray for me, and that the mission in which I am now about to engage may be rendered successful. I have for some time past received the most of my support from the Bible Society. They lately presented me with 200 guineas ; this also was unmerited. In the winter season I have always



taught the English language, for which I have been well paid ; and in this way my wants have been amply supplied, so that I can say, *I have lacked nothing.* Mrs. P. joins me in love to Mrs. M. and yourself. I remain your very affectionate brother,

JOHN PATERSON.

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### ON SANCTIFYING THE SABBATH.

Extract from a letter of Sir Matthew Hale, to his grand-children, lately published in the *Christian Observer*.

“ I will acquaint you with a truth, that above forty year’s experience and strict observation of myself hath assuredly taught me. I have been near fifty years a man as much conversant in business, and that of moment and importance, as most men ; and I will assure you, I was never under any inclination to fanaticism, enthusiasm, or superstition.

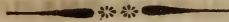
“ In all this time, I have most industriously observed, in myself and my concerns, these three things :—1. Whenever I have undertaken any secular business on the Lord’s-day (which was not absolutely and indispensably necessary,) that business never prospered and succeeded well with me.

“ Nay, if I had set myself that day but to forecast or design any temporal business, to be done or performed afterwards, though such forecast were just and honest in themselves, and had as fair a prospect as could be effected, yet I have been always disappointed in the effecting of it, or in the success of it. So that it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that if they suspected it to succeed amiss, then they might desire my undertaking of it upon that day. And this was so certain an observation of me, that I feared to think of any secular business that day, because the resolution then taken would be disappointed or unsuccessful.

“ That always, the more closely I applied myself to the duties of the Lord’s-day, the more happy and successful were my business and employments of the week following. So that I could, from the loose or strict observance of that day, take a just prospect and true calculation of my temporal successes in the ensuing week.

“ Though my hands and mind have been as full of secular business both before and since I was a judge, as it may be any man’s in England, yet I never wanted time in my six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord’s-day to prepare for it, by study or otherwise. But on the other hand, if I had at any time borrowed from this day any time for my secular employments, I

found it did further me less than if I had let it alone ; and therefore, when some year's experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord's-day, which I have now strictly observed for above 30 years.—This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons, as I now declare it to you."



### A SCALE OF MERCIES,

OR THE INFLUENCE OF RELIGION ON ADVERSITY.

SAID a country minister while walking with a friend to visit some of his afflicted, but pious parishioners, "Yonder, leaning over his humble gate, is Henry Thornton, Mr. G's carter. He is a good man, but, poor fellow, likely soon to lose his wife. Oh the horrid ravages of consumption in this our land ! How many happy couples it has separated ! You will say, when you see his poor wife, she is a saint not less estimable than any we have visited."

"Well, Henry, how is your wife to day ?"

"Aye, dear sir, she is very bad ; going home very fast ; and, I am afraid, will soon leave me here alone. Walk in, good gentlemen, will you ? she will be very glad to see you : she is always talking about the saints below or saints above ; but always says, Jesus Christ is the chief : he is the great God, our Saviour !"

With the sentence of death on her face, as well as in her frame, approaching the bed-side, they saw the anxious spirit would not be very long before it took its flight. The minister said, "Well, Mary, my afflicted friend ; not released yet ? a little more patience needed ?"

"Yes, sir, I am wasting away ; but, blessed be God, I have no pain."

"Mary, the Lord seems coming to meet you ; and, instead of leaving you to pass the dark valley alone, it seems as if he would carry you safely in his arms ; so that you will have passed it before you are aware : will not that be a mercy ?"

"Aye, dear sir, I was thinking of my *mercies* before you came in."

"That was well said ; most persons in health think of their trials. God has, in this bed, taught you to think of your mercies ; while most persons, in like circumstances, would be fretting and complaining. Happy woman ! whose choice, like your namesake's of old, has been that "good part, which shall not be taken from you." But tell us some of your mercies."

"Why, sir, I feel, I know, myself to be a sinner deserving hell ; but I am out of hell : and that is a mercy : I might have

had my portion in the lake, where the worm dieth not, and the fire is not quenched. Although I have a diseased and dying body, I trust my soul is redeemed by the precious blood of Christ : and that is a mercy. I have not only heard the word, but, I trust, heard it to the everlasting salvation of my soul : I have been nineteen years a professing christian, and, though always an unworthy one, yet I bless God, I never brought a stain upon his cause, but loved my minister and prayed for him, and, in answer to prayer, God made him a great blessing to my soul : and that is a mercy. I might have had a drunkard, a swearer, a blasphemer, for a husband ; instead of which, God gave me as good a husband as ever wife had : I am sure I can say this of poor Henry ; he is a praying man ; he is a humble christian ; and I was thinking that is a mercy. I have two dear children on earth, and they twine around my heart, 'tis true ; but I have four dear angels with Jesus in heaven : it is sweeter to go to the *four* in heaven, than to remain with the *two* here upon the earth : Though I feel about leaving them, yet I am not so unbelieving as to suppose God could not take care of them without me : that is a mercy. But my crowning mercy is, I have a Saviour who knows all my circumstances ; who has justified me freely by his grace ; who will, when death dismisses me, admit me to his gracious arms ; who will make this vile body and soul like his own glorious *Self*, and then present me faultless before God, with exceeding joy ! Oh, dear sir, I could tell you a great deal more about my merciful prospects, but I have not breath. However, I think upon them.

“ Yes, my happy friend,” said the minister, “ we may form some *faint conception* of the bliss of heaven ; but we must stop, as you do, not for want of breath, but for want of capacity. It is written, “ Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” What a world must it be, where torture of body or wasting consumption, anguish of mind, spiritual darkness, death and sin, shall be no more ! It is the religion of Christ only, which affords these glorious prospects.”

“ Aye, sir,” said the dying saint, “ if I had breath to make all the world hear, and they would listen, I would say, “ None but Christ ! none but Christ ! ” Oh, dear sir, I would not change this dying bed to be queen of England. Soon she must lay down her crown ; but I am going where I shall be like my God ; the Lord my everlasting light, and my God my glory.

These lively hopes I owe  
To Jesus' dying love :  
I would adore his grace below,  
And sing his power above.

“ Farewell, then, envied saint,” said minister and visitor to these humble cottagers. “ Henry, your house is more honoured than a palace ; and may your God, Mary, even in the valley

itself, continue to afford such smiles as those with which you have now been favoured! I shall not soon forget you, or your scale of mercies, reaching from hell to heaven. May you, in the moment of death, hear your Saviour say, 'It is I, be not afraid!'"

*Ch. Observer.*

### EULOGIUM ON DR. RUSH.

We have with much pleasure perused the learned and elegant Eulogium pronounced on the late venerable and highly respected Dr Benjamin Rush of Philadelphia, late Professor of the Institutes and Practice of Medicine and of Clinical Practice in the University of Pennsylvania, by William Staughton, D. D. at the request of the late graduates and students of the University of Pennsylvania. Although the whole would be highly gratifying to many of our readers, we can only give the following extract, containing a sketch of the Dr's. religious sentiments.

"ABOVE his eminence as a physician rises his character as a christian. It is observed by Dr. Lardner that Galen has twice mentioned the name of Christ in his treatise on the pulses; but how oft is this venerable name mentioned, referred to, and magnified in the publications and lectures of Dr. Rush. Convinced of the truth of the scriptures, he endeavoured to give them circulation. His defence of the use of the Bible as a school book, published at a time when infidelity was preparing to condemn it to the flames, has been of singular benefit to his country. He was one of the first movers of the Bible Society of Philadelphia, drafted its constitution, and continued a vice-president until death. Aware of the sublime beauties recorded in the Bible, he made such judicious selections, and offered such ingenious and pious expositions as imparted to all his friends information and delight.

"His lectures acquired riches from the mines of inspiration, which never could have been collected from any other source. It is not surprising that his touches are found so exquisitely fine, he dipped his pencil in the colours of heaven. Permit me to give you an example of his familiar and devotional habit of illustrating the scripture. In Psalm iii. 5, the prophet says, "I laid me down and slept, I awoke, for the Lord sustained me." "I laid me down," says our expositor, "what thousands the last night, from affliction could not lie down;" "I slept," "what thousands have been strangers to sleep;" "I awoke," "how many have slept to wake no more. I owe my safety to this, 'thou, Lord, sustained me.'" I could give you many interpretations of the sacred word, which I have heard him give, equally affecting and devout, with the specimen I have adduced. The doctor had intended as an employment in life's decline to have published a work which he meant to have called, if my memory be correct, "the medicine of the Bible." He had read, and was justly dissatisfied with Dr. Richard Mead's *Medicina Sacra*. He saw its tendency to diminish respect for the sacred volume, and lamented

ed it. For his work, the doctor had made considerable preparation, but his notes are too short for any one but himself to have completed. He intended to have shewn where cures were effected by natural means, and where miracle must be admitted; and to have demonstrated how much biblical physic harmonizes with the most useful and correct ideas of modern physicians. On his death-bed he expressed his regret, that the work must fall. The world and the church of God have to lament that the noble design has failed. Equal talents and reading for such a production will not easily be found. I have the happiness to present you with a specimen of its intended nature, from a letter with which the doctor honoured me, dated May 5, 1804. The following is extract:

“New matter presses upon me every day I open the Bible. In reading the book of Nehemiah, a few days ago, I was struck with the following passage: ‘Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.’ Long or distant walking always produces more or less swelling in the feet. It was universal in the American army during the revolutionary war, when new troops were marched to the camp. Bruce tells us his feet were not only swelled but ulcerated, in consequence of marching over the sands of Nubia. The exemption of the Israelites from swelled feet over a mountainous and often a stony wilderness was of course as much a miracle as their clothes not waxing old.”

“I shall trespass upon your time,” he adds, “while I mention one more idea that has lately been suggested to me, in reading the Old Testament.

“The sight of a brazen serpent curing a disease brought on by the bite of a living serpent, which the former was made to resemble, is contrary to all the laws of association which regulate the feelings of the human mind, as far as they relate to health and pleasure. It ought rather to have increased the disease it was prescribed to cure. Does not this suggest the influence of the cross upon the minds of men, to be contrary to all the natural and habitual dispositions of the human heart? what! but divine wisdom could have made the sight of a cross produce love, or a dead body produce life? No wonder this miraculous process for curing the moral disorders of our world appeared to be *foolishness* to the wisest nation upon the face of the earth.”

He subjoins, “I am encouraged to proceed in my inquiries, by recollecting a speech made to me by the late Rev. Mr. Marshall, of this city, on his death-bed. To a complaint I made of the unprofitable issue of my public labours, he replied, ‘Don’t be discouraged, my dear friend, by the want of success in your attempts to do good. Remember the Saviour of the world will say to his followers at the day of judgment, not well done thou

*successful, but thou FAITHFUL servant, enter thou into the joy of thy Lord.' "*

Though the whole religious creed of Dr. Rush accorded not entirely with that of any christian denomination, his cardinal opinions were altogether evangelical. His dependence for life eternal was on the atonement of the Son of God. The memorials of the Saviour's death he partook of in his chamber the day before his decease. "The perfect morality of the gospel," he says, in a letter to Dr Belknap, "rests upon a doctrine, which though often controverted, has never been refuted, I mean the vicarious life and death of the Son of God. This sublime and ineffable doctrine delivers us from the absurd hypotheses of modern philosophers concerning the foundation of moral obligation, and fixes it upon the self-moving principle of Love. The miraculous conception of the Saviour of the world by a virgin is not more opposed to the ordinary course of events, nor is the doctrine of the atonement more above human reason, than those moral precepts which command us to love our enemies, or to die for our friends." It is unnecessary to tell you he uniformly lived the life of a christian. I will add, no minister of the word of God ever found embarrassment in his approach to a sick chamber where Professor Rush was physician."

*Note* Dr. Rush not only attended ministers of the gospel agreeably to the beneficent habit of gentlemen of the medical profession, without reward, but he ever exempted from charges, nurses and midwives. He considered them as the auxiliaries of physicians. A fact deserves to be stated which has come to my knowledge since the above address was delivered. Our deceased friend conscientiously devoted the emoluments which on a Sabbath arose from his services, exclusively to benevolent purposes.

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## MEMOIR OF DEACON DANIEL BACON, OF CHARLETON.

THIS worthy servant of Christ departed this life, Feb. 12, 1813, in the 77th year of his age. The Sabbath subsequent to his decease, his remains with those of his pious consort, whose death took place 44 hours previously to his, were interred in the same grave with every mark of unfeigned respect and sympathy.

A discourse was delivered on the occasion by Elder James Boomer, to a large assembly, in which the interesting character of the deceased was justly delineated, and with a sensibility well suited to the affecting scene.

Though the virtues of deacon Bacon will long live in the memory of his friends and acquaintance, yet, it is a tribute due to his worth to record, for perusal, the more prominent traits of his character.

He experienced, as is believed, in early life, the power of divine grace upon his heart. And from that time to the day of his death, he gave strong and convincing proof that he was a friend of God. Feeling it to be his duty not only to believe with his

heart, but to confess with his mouth, he openly declared what God had done for his soul. And being desirous of doing whatever things his Lord had commanded him, he received baptism by immersion, and entered into solemn covenant relation with the visible family of the Redeemer. From this time, he let his light shine as a christian. Disclaiming for doctrines the commandments of men, he studied with humble, prayerful and inquisitive attention, the *uncorrupted word of divine truth*, and thence drew his scheme of religious sentiment.

His conceptions of the great doctrines of our holy religion were remarkably clear, correct and consistent. Hence his piety, though ardent, was yet rational and steady. Not content to possess the form of godliness merely, he cultivated its spirit and power; having received the truth, he walked by it.

He was always alive to the interest and prosperity of Zion. When he was made acquainted with the special out-pourings of God's Spirit in any place, he was filled with animation, joy, and gratitude. In seasons of general coldness or lukewarmness in religion, like a true friend of Zion, he was in heaviness, and mourned. Though he adhered with unyielding firmness to the peculiarities of the Baptist denomination, yet he expressed a complacent regard for all, by whatever religious name they were known, whom he esteemed to be the friends of Christ.

He was distinguished by an amiable candour and condescension. His deportment was such, as at once conciliated affection, and commanded respect. In reproving, he was faithful, but gentle. In instructing, he was able, but unassuming. In healing the broken hearted, he was skilful, but tender.

In the church of which he was a member, and in which he sustained the office of deacon more than 40 years, he was a lively stone, and an important pillar. How often, by his presence, his conversation and prayers, did he raise the courage, animate the zeal, and inspire the devotion of his brethren! In a word, his religious opinions, his conversation and examples, were of a character which tended to bear down reproach, to disarm infidelity, to put to silence the ignorance of foolish men, and to constrain beholders to acknowledge the transforming influence of the christian religion. In his last sickness, his mind was calm and submissive, his faith strong and vigorous, and his hope lively and steadfast. His wife who was sick at the same time with himself, and of the same disorder, fell asleep in Christ first. Being informed that she had deceased, he calmly replied, "well, then, she has gone home before me; I hope soon to follow." He realized his hope. Thus died two aged servants of Christ, who had lived together in the conjugal relation more than fifty years; and who like Zechariah and Elizabeth had walked in all the commandments and ordinances of the Lord blameless,

## EVANGELICAL TRACT SOCIETY.

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On the 25th of May, 1813, the Evangelical Tract Society, which was formed in 1811, held its annual meeting in Boston. The following Report of the Board for conducting the Society's concerns the last year, was read and accepted.

THE Board are happy to state, that experience confirms the justness of the reasons which led to the formation of the Evangelical Tract Society. The ease with which truth is by this means disseminated, the peculiar eagerness discovered by many to obtain Tracts, and the good effects which have in some places attended them, present much encouragement for perseverance. At a period when the fundamental truths of the gospel, those pillars of a believer's hope, are attacked with zeal and industry, the activity of true christians is called for by the most powerful considerations; and it is believed that the method of extensively circulating concise and pungent statements of truth, in the form of Tracts, may be numbered among the most happy and successful means of arresting the progress of error, and, under a divine blessing, of bringing men to a knowledge of the glorious gospel.

Since our last annual meeting the Board have purchased the following Tracts :

- 500 Fuller's Great Question Answered.
- 250 Adventure in Vermont.
- 150 Friendly Instructor.
- 50 Hymns for Infant Minds.
- 25 Child's Memorial.
- 300 Dialogue on Regeneration.
- 300 Vivian's three Dialogues.
- 500 Hints and Anecdotes on Profaneness.
- 200 Whitaker on the Danger of Delay.
- 200 Word in Season.
- 300 History of a Bible.
- 200 Power of Truth.
- 50 Day of Adversity.
- 200 Shepherd of Salisbury Plain.
- 600 Dialogue on the Comet.
- 600 Experimental Religion.
- 500 Dialogue between two Seamen.
- 500 End of Time.
- 100 Newton's Monument.
- 100 Sixteen Short Sermons.
- 100 'Tis all for the Best.
- 200 Monitor to Parents.
- 200 Address from a Stranger.



- 300 Tracts were presented by Mr. Henry Homes.
- 100 Do. by Mr. William Crosby.
- 100 Do. by Mr. N. Willis.
- 12 Walks of Usefulness by the Secretary.

6637

This number has all been circulated, except Dr. Rush's pamphlet on intemperance, and the Dialogue between two Seamen, which, being intended for particular classes, have been more sparingly dispersed. The field in which they have been sown is extensive. The District of Maine, Rhode Island, the Genessee country, as well as the metropolis of Massachusetts, have shared in the bounty.

The Society, which has been organized but a year and a half, has already procured from 9 to 10,000 tracts, which are principally in circulation, and are no doubt guiding some wandering sinners to a place of safety.

Although our country, from various causes, is in deep affliction, and the minds of many are absorbed in temporal objects, it is hoped we may continue affectionately to remember Zion. Surely they shall prosper that love her. In due time the Lord will undoubtedly appear to build up and prosper his church; and he may own these our humble efforts to promote his gracious work.

Per order,

E. LINCOLN, *Secretary.*

Several ministering brethren present stated very encouraging effects to have been produced by the circulation of Tracts. One instance in particular was communicated, where the association of a few females to distribute tracts had issued in opening a door for the free dispensation of the gospel of Christ.

An encouraging communication, covering twenty eight dollars, was received from a branch of the Society formed by friends belonging to the Baptist church in Newton; and it is hoped friends in other towns will imitate the example.

Officers chosen for the ensuing year.

THOMAS BALDWIN, D. D. *President.*

E. LINCOLN, *Secretary.*

HEMAN LINCOLN, *Treasurer.*

Rev. Thomas Waterman, Wm. Batchelder, Lucius Bolles, Daniel Sharp, Wm. Gammell, and Messrs. Henry Homes, Amos Smith, and Elijah Corey, *Committee.*

*Salem Bible Translation and Foreign Mission Society.*

The Treasurer of this Society acknowledges the receipt of money collected by Mr. George Evans of different persons, in Massachusetts, New-Hampshire, Vermont, and New York, to the amount of - - - - \$ 53,90  
 Of John Kenrick, Esq. of Newton, - - - - - 10,00  
 From members of the Society, - - - - - 3,00

## BAPTIST MISSIONARY SOCIETY.



*On Wednesday, May 26, 1813, the Baptist Missionary Society in Massachusetts, held its annual Meeting at the 2d Baptist Meeting House in Boston. The following Report of the Trustees was read and accepted.*

## REPORT.

DEAR BRETHREN,

THE perfections of God shine in all his works. Creation is a display of his eternal power and Godhead. Providence, although frequently mysterious to short sighted men, is marked with intelligence and goodness ; but the gospel is the manifold wisdom of God. It is his power—it is his love. When we look into the sacred scriptures we see a plan of salvation revealed, indeed beyond the comprehension of men or angels ; the wisdom, mercy and glories of which, however, will be unfolding to an intelligent universe, through the countless ages of eternity. The means by which this salvation is accomplished shew the wisdom and perfections of its divine Author.

We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory, are facts of the highest importance to the human race, to promote the knowledge of which christians should use their utmost efforts, accompanied by fervent prayer. Our Lord has taught us to pray—*Thy kingdom come.* And we have reason to rejoice that this glorious kingdom is spreading far and wide even in these troublous times. Nation rises against nation, and kingdom dashes against kingdom, and they are broken in pieces like a potter's vessel ; but the kingdom of Immanuel shall stand forever. It shall rise, it shall spread, it shall cover the earth as the waters cover the bottom and creatures of the sea.

Animated by the principles and spirit of the gospel, we hail with joy the return of this anniversary. The missionary cause is evidently the cause of God. Under the auspices of these institutions many shall run to and fro, and divine knowledge shall increase.

The accounts received from our brethren in India are generally very favourable. The people who walked in darkness have seen a great light ; they that dwell in the land of the shadow of death, upon *them* hath the light shined. The temporary inconveniencies and apparently adverse occurrences which have attended the mission in India, have been remarkably removed or overruled for the good of the precious cause, in which our dear brethren are engaged with ability and success in that quarter of the world. The losses occasioned by fire at the Mission house have been greatly repaired by the liberality of the public ; and the establishment particularly aided by the seasonable and valuable donations of that noble Institution, the Foreign Bible Society in England. God has graciously and wonderfully wrought for our brethren and for his name's sake among the Heathen. The increase of light in regard to the ordinances of the gospel also claims a tribute of gratitude and praise. The two young brethren, Messrs Judson and Rice, lately sent from this country, on a foreign mission by our Congregational Brethren, having embraced the ancient and apostolic mode of baptism, and been buried with our precious Lord by a practical observance of this significant and blessed Institution, is justly considered by many as a call in providence upon us to extend our views and Missionary efforts to that quarter of the globe, from whence we have long since seen with joy the Sun of righteousness arise with healing beneath his wings to enlighten and bless this western world. Accordingly Societies have been formed and are now forming among our brethren in different places for this purpose. This will be a call for increasing exertions to raise funds for Missionary purposes. The Lord loveth a cheerful giver—He that soweth bountifully shall also reap bountifully.

In regard to the operations within our own immediate sphere of exertion and influence, the Trustees have given appointments to twelve Missionaries since the last meeting of the Society.

Brothers—Samuel Ambrose for the term of 3 months		
Isaac Case	- - - - -	6 “
Joy Handy	- - - - -	2 “
Henry Kendall	- - - - -	3 “
Elisha Starkweather	- - - - -	3 “
Clark Kendrick	- - - - -	4 “
Henry Hale	- - - - -	6 “
Samuel Churchill	- - - - -	4 “
P. P. Roots	- - - - -	4 “
David Irish	- - - - -	3 “
Stephen Parsons	- - - - -	3 “
James Read	- - - - -	4 weeks.

Some of these Brethren have fulfilled their appointments and made satisfactory and pleasing returns to the Board of Trustees. Others have accepted their appointments, and have entered on their Missionary labours. And a few we have not heard from since their appointments were sent to them. Several other Brethren who were appointed last year have fulfilled their engagements, made satisfactory communications to the board, and their accounts with the Society settled. For particular intelligence relative to their Missionary labours we refer the Society to their communications severally as published and to be published in our Magazine.

In addition to the above the Trustees have aided Brother Reis from Nova-Scotia, who has been stirred up to leave his family and country to preach the Gospel to the destitute in New-Orleans and adjacent parts of that country — On the whole, although our exertions have been much cramped by the peculiar state of the political world, we have reason abundantly to adore the King of Zion for the prosperity which has attended our Missionaries in the various parts where they travelled. Be not discouraged, Brethren God is on his way. The Rainbow is seen through the cloud. The great commotions which are taking place in the earth may just precede a glorious day.—Wars shall cease under the whole heaven—Jesus shall reign universally over a willing people in the day of his power—Satan's empire shall fall, and the kingdom of glory be revealed. The zeal of the Lord of Hosts shall perform this.

In behalf of the Trustees,

WILLIAM COLLIER, *Secretary.*

The officers chosen for the ensuing year, are as follows :—

REV. DR. BALDWIN, D. D.	<i>President.</i>
REV. JOSEPH GRAFTON,	<i>Vice President.</i>
REV. DANIEL SHARP.	<i>Secretary.</i>
MR. E. LINCOLN,	<i>Treasurer.</i>

#### TRUSTEES.

Rev. Elisha Williams,	Rev. Jer. Chaplin,	Dea. J. C. Ransford,
Lucius Bolles,	James Read,	Tho. Kendall,
Will. Batchelder,	D. Benedict,	Heman Lincoln,
John Peak,	Will. Collier,	Mr. John Moriarty.

In the evening a discourse was delivered in the 2d Baptist Meeting House, by Dr. Messer, and a collection taken for the benefit of the Society.

## DONATIONS AND SUBSCRIPTIONS.

Amount received by the Treasurer of the Baptist Missionary Society,  
from Sept. 1, 1812, to Sept. 1, 1813.

1812.

Sept. 11.	By Cash	from Baptist Church and Soc. Attleborough,	\$13,20
	do.	from Mite Society, do.	17,00
	do.	from Female Cent Society, Middleborough,	12,45
	do.	from Female Cent Society, Holden,	13,00
	do.	from Female Cent Society, Pawtucket,	21,25
	do.	from Mr. Abijah Fisher,	1,00
	do.	from Samuel Pickens, Esq.	2,00
	do.	from Females in Randolph,	20,17
	do.	from Baptist Church at Pawtucket,	13,00
	do.	from Elder David Benedict,	1,00
	do.	from Female Mite Society, Seconk,	25,76
	do.	from Newport Female Mite Society,	42,00
	do.	from Dorcas Peabody,	78
	do.	from Capt. Tucker, pr. Dr. Baldwin,	5,00
17.	do.	from Providence Female Mite Society,	160,00
	do.	from a Friend,	1,00
	do.	from Female Mite Society, Newton,	46,56
	do.	from a Female Friend, pr. Deacon Emerson,	5,00
21.	do.	from John Pickens, New-Bedford,	6,00

1813.

Feb. 17.	do.	from Mr. Clarke, St. Johnsbury,	1,50
May 26.	do.	from Boston Female Soc. pr. Miss Webb,*	22,00
	do.	from Cent Society, do.	28,90
	do.	from Children's Cent Society, do.	14,05
	do.	from First Baptist Church and Society, Boston,	22,00
	do.	from Second do. do. do.	88,25
	do.	from Third, do. do. do.	72,00
	do.	from Deacon Wadsworth, Becket,	10,00
	do.	from Mr. Joseph Bumstead, Boston,	2,00
	do.	from a Friend to Missions, Medfield,	1,00
	do.	from a F. Friend to Missions, pr. Mr. Gammell, Ded.	3,00
	do.	from Mr. William Gammell,	1,00
	do.	from Baptist Church and Society, Salem,	110,35
	do.	from Elder Joseph Grafton,	1,00
	do.	from Elder W Collier,	1,20
	do.	from Elder Thomas Waterman,	2,00
	do.	from 3 Children, of Mr. E. Clough, pr. Dr. Baldwin,	1,56
	do.	from Haverhill Cent Society,	75,64
	do.	from Elder S. Nelson,	1,00
	do.	from Mr. B. Kent,	5,00
	do.	from Elder W. Batchelder,	1,00
	do.	from Elder Cooms,	1,00
	do.	from Female Friend, pr. Elder W. Williams,	1,00
	do.	Collection after Missionary Sermon,	52,79
June 16.	do.	of Dr. Baldwin, profits from the Mag. one year,	80,00
Aug. 16.	do.	of the Middleborough Mite Society,	7,50
	do.	Interest on Notes,	45,00

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\$ 1056,71

AT A MEETING OF THE MISSIONARY SOCIETY, MAY 26, 1813—  
Voted, *That the cordial thanks of the Society, be presented to the several Societies and Individuals, who have so generously contributed towards the diffusion of the light of Divine Truth.*

\* This, and several other Societies, have devoted a portion of their funds for the last year, to the Baptist Foreign Missionary Society.

## POETRY.

Original.

## DESIRING TO DEPART AND BE WITH CHRIST.

- 1 I see the port of heavenly bliss,  
 There Salem's city stands ;  
 There my belov'd Redeemer is,  
 Circled with shining bands.
- 2 No wan disease, no pain or sin,  
 Can touch the beauteous shores ;  
 The air is harmony divine,  
 And every form adores.
- 3 The tree of life with constant fruit,  
 Waves its inviting head ;  
 A crystal stream rolls by its root  
 Crowded with happy dead.
- 4 O loose the cable, lift the sails,  
 Ye favouring breezes, rise ;  
 This anxious heart within me fails  
 For passage to the skies.
- 5 Weep not, sweet friends, who on the banks  
 Awhile dejected stay ;  
 We soon shall meet among the ranks  
 In heaven's eternal day.
- 6 Jesus, receive me to thy arms,  
 To lean upon thy breast ;  
 Adieu, adieu to mortal charms ;  
 To be with Christ is best.

S.

## ON GOD'S OMNIPOTENCE.

WHEN Egypt's host God's chosen tribes pursu'd,  
 In crystal walls th' admiring waters stood ;  
 When thro' the dreary wastes they took their way,  
 The rocks relented, and pour'd forth a sea !  
 What limits can the Almighty goodness know,  
 Since seas can harden, and since rocks can flow !







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